has overruled things many times for the good of His Church in the past, that they readily and calmly trust in Him to do the same in future exigencies, should any arise. Indeed the people here, generally, have got into a settled habit of doing this, as you well know. Brother Reynolds having applied for a re-hearing, on certain points, all other proceedings in the case are consequently held in abeyance, awaiting the result of his application. There is one result from the decision already, which I may mention—it has caused many persons, especially among the women, who were lukewarm in regard to the doctrine involved, to wake up and become spiritedly interested in it, and speak energetically in its favor, and in opposition to all persecutive movements against it, or those who hold it, whether or not those movements are pushed under color of law.

You will have noticed in our local papers that an unusual number of aged persons have died of late hereabout, several of whom were past fourscore years, and some had seen upwards of fourscore and ten. Among the recent dead you will have seen the names of Ben. Hampton and D. B. Huntington. Dimick was several weeks in dying. His feet were in sensitive a number of days before his death. During his illness he suffered a great deal of pain, caused by paralysis in his extremities, while his vital parts remained strong and healthy. His funeral was attended by a great number of people, more than twice as many as could get into the meeting house, 16th Ward, although the day was cold and the walking was unpleasant. Brother Huntington was not very well for several weeks before he died.

Business is dull just now. This is usually the dullest time of all the year. Work has not been very plenti ful for some time past, and money has been scarce, notwithstanding the fact that resumption has commenced throughout the country. But the harvest last year was abundant, and flour, meat and potatoes have been plentiful and cheap. This is the first winter that I can recollect when more or less fresh beef, and very good fat beef too, has been on sale every week in the Tithing Office in this city. This satisfactory condition is a decided improvement, and I presume will continue till warm weather sets in. The other day I saw a fair looking hind quarter of beef, at the door of a butcher's shop in Second South Street, ticketed at 2½ cents a pound, but double that figure is nearer the usual price by the quarter.

Better times are expected in the coming summer. Work on the Utah and Northern Railway last fall was a great help to Cache Valley and other parts in the north, although the prices paid were not high. Next summer the Utah Southern is to be extended to the mines near Beaver, which will furnish much work, and distribute considerable means in the southern settlements. Then the investment by Jay Gould, to the amount of between two and three million dollars, in those mines, with the encouragement that it will give to other investments, will tend to decidedly strengthen the tone of matters financial in this Territory. Already the price of real estate in this city is looking up, and people are beginning to ask an advance on the late very low figures when anybody talks of buying. All this looks as if the bottom of the dull times had been reached, and the natural reactionary rise had begun, that it was in its incipiency at least, which is very encouraging.

Work on the Temple and on the New Tabernacle is still being pushed satisfactorily. It is hoped the latter building will be so far advanced as to be capable of being used next winter. When completed, it will be the most comfortable, convenient, and creditable large house of worship ever built in this city. The only serious faul in it will be, I am rather apprehensive, that of not being large enough, though it is considerably larger than the original design contemplated.

My health, and that of all my family, is good. Be good enough to remember me kindly to Elders Pratt, Budge, Nibley, Bramall and Bull, Mr. Davies, and all enquiring friends.

I remain your friend and brother in the Gospel of Christ.

J. JAQUES

POETRY.

HAPPINESS.

If solid happiness we prize,
Within our breast this jewel lies,
And they are fools who roam;
The world has nothing to bestow—
From our own selves our joy must flow,
And that dear house, our home.

DIED.

WHEELER.—At Newbury, Berks, in the 75th year of her age, Martha Wheeler. She had been a faithful member of the Church for 28 years.

FEWKS.—At Whitwick, January 20th, Hannah Fewks. She was baptized in December, 1844, and died in full faith of the Gospel. She was a loving mother and faithful wife.—Utah papers please copy.

CORNELL.—At Hemel Hempstead, February 14th, Frederick Cornell. Deceased embraced the Gospel January 18, 1846, and leaves two sons and one daughter.

LEAK.—At South Jordan, Utah, January 7th, of inflammation of the kidneys, John Leak, aged 69 years, 6 months and 7 days. He was a native of England, and came to Utah in 1868; had been in the Church for 25 years, and died in full faith of the Gospel.—"News."

ROBERTSON.—At St. Joseph, Yavapai County, Arizona, January 17th, Elizabeth Christian Robertson, wife of J. L. Robertson.—"News."

SMAUL.—At Wanship, Summit County, Utah, January 23rd, of dropsy of the heart, after a lingering illness, Margaret Smaul, daughter of Thomas and Mary Ann Smaul. Deceased was born in Paisley, Lanarkshire, Scotland, March 11, 1829; baptized into the Church of Jesus Christ of Latter-day Saints in June, 1849, in Dundee, Scotland, and emigrated to Utah in 1861. Married to Robert Watson, in Salt Lake City, April 18, 1862. She was a good wife, a loving mother, and a faithful Latter-day Saint.—"News."

TIBBS.—In the 15th Ward, Salt Lake City, January 26th, of consumption of the liver, Jane Brock Tibbs, aged 64 years and 13 days. During many years of brave struggling with poverty, while residing in her native land, Scotland, her heart was ever cheered by the presence of the spirit enjoyed by all faithful members of the Church of Jesus Christ, and great was her joy in at last gathering with the Saints and going to rest in Zion.—"News."

WARDLE.—At South Bountiful, Davis County, Utah, January 27th, Harriet M. Wardle, aged 35 years and 7 months, daughter of John and Elizabeth Parkin, late of Loscoe, Derbyshire, England.—"News."

CHAPMAN.—At Nephi, Juab County, Utah, January 27th, of lung fever, Silas Henry, son of John and Eliza Chapman, of Hayes, England, aged 9 years, 10 months and 24 days.—"News."

SIMISTER.—At Coalville, Summit County, Utah, February 2nd, of inflammation of the lungs, Amy Lillian, daughter of John W. and Elizabeth Brierly Simister, aged 1 year, 1 month and 6 days.—"News."

LEATHER.—In West Jordan Ward, Salt Lake County, Utah, February 2nd, of inflammation of the lungs, Mary Ann Leather, aged 64 years, 11 months and 1 day.—"News."

MILLWARD.—At Grantsville, Tooele County, Utah, December 24, 1878, of diphtheria Jane Elizabeth, daughter of Edward and Catherine Curtis Millward, aged 10 years, 10 months and 24 days.—Also, at the same place, of the same complaint, February 6th, Edward Eastham, son of the above, aged 8 years, 6 months and 4 days.—"News."

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"HEAR THE WORD OF THE LORD, O YE NATIONS, AND DECLARE IT IN THE ISLES AFAR OFF, AND SAY, HE THAT SCATTERETH ISRAEL WILL GATHER HIM, AND KEEP HIM, AS A SHEPHERD DOTH HIS FLOCK."—*Jeremiah* xxxi, 10.

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THE BOOK OF ABRAHAM—ITS GENUINENESS ESTABLISHED.

BY ELDER GEORGE REYNOLDS.

[CONTINUED FROM PAGE 115.]

CHAP. X.

Abraham as a Pyramid Builder. Philition. The uses of the Pyramids. The Coffer a Baptismal Font. Symbolism in baptism for dead.

The next task which we have assigned ourselves, is to show from the ancient pyramids of Egypt that the true system of astronomy, as taught by God to Abraham, was known to those who raised these mighty structures. To do this we desire to draw attention and consider separately three points.

1st. The historical reasons we have for believing that Abraham superintended the erection of the pyramids, or more particularly the first, or great pyramid of Cheops.

2nd. The reasons why these vast structures were built, and the uses for which they were designed.

3rd. The direct evidences from the dimensions, form, etc., of the pyramid of Cheops, that tend to prove that its builders were acquainted with the laws that govern the starry worlds.

The Pharaoh, or King of Egypt, who is generally regarded as the builder of the first pyramid, is known to secular history by the name of Cheops. To him and his actions in closing the idolatrous temples of Egypt, we have referred in a previous chapter, as well as to the statement of Herodotus, that the Egyptians so detested his memory that they would not even mention his name. Hence he states, "they commonly call the pyramids after Philition,* a shepherd, who at that time fed his flocks about the place." Remarking on the above statement, Mr. Proctor, the celebrated astronomer, writes: "The mention of the shepherd Philition, who fed his flocks about the place where the great pyramid was built, is a singular feature of Herodotus' narrative. It reads like

* It is worthy of note that the root of the name Philition or Philitis signifies a lover of truth, a most appropriate name for Abraham.

some strange misinterpretation of the story related to him by the Egyptian priests. It is obvious if the word Philition did not represent a people, but a person, this person must have been very eminent and distinguished —a shepherd king—not a mere shepherd. Rawlinson suggests that Philitis was probably a shepherd prince from Palestine, perhaps of Philistine descent. Prof. Smyth comes to the conclusion that some Shemite prince, 'a contemporary of, but rather older than the Patriarch Abraham,' visited Egypt at this time, and obtained such influence over the mind of Cheops, as to persuade him to erect the pyramid. According to Smyth, the prince was no other than Melchizedek, King of Salem, and the influence he exerted was supernatural. * * It seems tolerably clear that certain shepherd chiefs who came into Egypt during Cheops' reign were connected in some way with the designing of the great pyramid. It is clear, also, that they were men of a different religion from the Egyptians, and persuaded Cheops to abandon the religion of his people."

If Josephus be correct, Professor Smyth's deductions regarding Melchizedek are wrong, for the former says that the Egyptians were taught astronomy by Abraham; without Melchizedek followed Abraham into Egypt, instead of preceding him, which, though possible, we have no account of in any of the sacred writings.

Mr. Proctor further writes: "In the first place, the history of the pyramids shows that the erection of the first great Pyramid was in all probability either suggested to Cheops by wise men who visited Egypt from the east, or else some important information conveyed to him by such visitors caused him to conceive the idea of building the pyramid. In either case we may suppose, as the history indeed suggests, that these learned men, whoever they may have been, remained in Egypt to superintend the erection of the structure. * * The astronomical peculiarities which form so significant a portion of the great pyramid, were probably provided for entirely under the direction of the shepherd chiefs who had exerted so strange an influence upon the mind of King Cheops. * * It is certain, in any case, that they (the shepherd chiefs) were opposed to idolatry; and we have thus some means of inferring who they were, or whence they came. We know that one particular branch of one particular race in the East was characterized by a most marked hatred of idolatry in all its forms. * * And the Bible record shows that members of this Chaldean family visited Egypt from time to time. They were shepherds, too, which accords with the account of Herodotus. * * But having formed the opinion on grounds sufficiently assured, that the strangers who visited Egypt, and superintended the building of the great pyramid, were kinsmen of the Patriarch Abraham, it is not very difficult to decide what was the subject respecting which they had such exact information. They, or their parents, had come from the land of the Chaldeans, and they were doubtless learned in all the wisdom of their Chaldean kinsmen. They were masters, in fact, of the astronomy of their day, a science for which the Chaldeans had shown, from the earliest ages, the most remarkable aptitude. * * It is highly probable that the astronomical knowledge of the Chaldeans in the days of Terah and Abraham, was much more accurate than that possessed by the Greeks in the time of Hipparchus." Mr. Proctor ultimately comes to the conclusion that "the stranger called Philition by Herodotus, may, for aught that appears, have been Abraham himself."

Our next enquiries are, with regard to the causes, or reasons, that led to the erection of the pyramids, and to the purposes for which they were used.

Various theories have been advanced on these points. Some have supposed that these vast structures were associated with the religious rites of the ancient Egyptians; others have suggested that they combined the purposes of tombs and temples; again, that they were astronomical observatories; also, that they had primarily astrological import. It has also been argued that they were defences against the sands of the great desert, or places

of refuge during the excessive overflows of the Nile. The idea has also been advanced that they were granaries, somewhat after the manner of those erected under the direction of Joseph, the Israelite.

A very little reflection will manifest that some of the suggestions are entirely untenable. Take for instance the notion that they were granaries. If so, what a vast waste of material. How entirely does their structure and form unsuit them for such a purpose. As wise a people as their builders must have been, would scarcely have constructed a mountain of masonry, with two or three relatively small rooms therein for such a purpose. There is some show of reason for believing that some of them were tombs and temples combined, but this will not hold good with regard to the pyramid of Cheops. Nothing found therein has given the least groundwork for the supposition that it was used for sepulchral purposes. In what is called the king's chamber was found an empty stone chest or coffer without a lid; but in form, ornament and material, it is entirely different to the usual sarcophagus used by the ancient Egyptians for the reception of the embalmed dead.

Two of the reasons advanced above, as applied to the pyramids of Cheops, are worthy of our consideration.

1st.—That is was an astronomical observatory.

2nd.—That it was associated with the religion of the ancient Egyptians.

The reasons for believing it to have been built as an observatory are cogent and numerous. There can be no doubt that in many respects it was intended by its builders to typify astronomical truths; evidence in proof of which will be hereafter adduced. It has been suggested that the granite coffer found in what is now called the king's chamber (simply that it may have a distinctive name) was filled, in whole or in part, as circumstances required, with water, and that the face of the heavens was reflected therein, through the slanting passages that pointed directly to the polar star. That this coffer was used as a receptacle for water is highly probable, from the fact that a well tapping the waters of the Nile is found in the chamber. In this inner chamber, surrounded by this vast mass of masonry, removed as far as possible from the atmospheric and electric perturbations existing on the earth's surface, it is argued that using the water in the coffer as a mirror, the most accurate observations could be taken that were then possible. According to certain Arabian historians "there were placed in the great pyramid divers celestial spheres and stars, and what they severally operate in their aspects, and the perfumes which are to be used to them, and the books which treat of these matters."

The evidences that it was an edifice erected for sacred purposes are not so strong as those that can be brought forward in favor of its astronomical uses. We incline to the opinion that it combined both purposes; but we are scarcely willing to admit that if it was a temple, it was erected by a believer in the faith that looked upon Osiris and associate deities as the true gods. The style of this vast structure and the temples erected by the followers of that faith are the antipodes of each other. The perfect purity of the pyramid from every idolatrous ornament and references as well as all attempts to glorify the wealth, might or wisdom of its human builders, makes it differ entirely, generically and radically from all ordinary Egyptian temples, pictured from top to bottom with the praises of their false gods. Besides, it is asserted, as before shown, that the man who built this pyramid, shut up the temples, a very inconsistent act, if he were a worshipper at their shrines. We hold the opinion that if this pyramid was used for religious purposes at all, it was in connection with the doctrines taught by Abraham, and if the Lord permitted the patriarch to preach to the Egyptians, that principle of the gospel known to us as baptism for the dead, we can well imagine the use to which the coffer in the king's chamber was applied. Indeed the idea that the coffer was a baptismal font has been suggested by more than one gentile writer,† but if it were used especially in the ordinances for the salvation of those who had passed from this sphere

† Bryant, Faber, Goodsir and others.

of action the symbolism would be almost perfect; for we have here a font enshrined in the heart of an artificial mountain, that could be reached only through a straight stony gate and by a long, narrow and mysterious passage. How accurately these typify the valley of the shadow of death, and the grave, and how perfect the imagery of going into the heart of this solid mountain to act for those who had been laid away in the sepulchre.

There is one thing that greatly strengthens the idea that if its uses were religious, they were Abrahamic. It is that this very coffer is of the exact capacity of the ark of the covenant of Moses' day, also that an originally marked off portion of the chamber in which the coffer stands is of the exact capacity of the brazen sea, or baptismal font, in Solomon's Temple. Surely there is something more than a mere coincidence in this.

[TO BE CONTINUED.]

SPIRITUAL AND TEMPORAL SALVATION.

BY ELDER WILLIAM BUDGE.

The Gospel of Jesus Christ is the power of God unto salvation, both temporal and spiritual, and, as such, is being taught by the Elders of the Church of Jesus Christ of Latter-day Saints.

While the children of this world have been separating their temporal from their spiritual interests, the Saints have been combining and consolidating theirs, with the understanding that all the interests of man should, of necessity, be under the control of our Allwise Father. It never was his intention to limit his instructions and requirements regarding his children to what might be understood to be the principles and duties pertaining to religion, leaving them in ignorance of all the other important interests of human life. The temporal prosperity and happiness of God's people has always been a matter concerning which he has manifested much solicitude and care, and the revelations of his will, given to his Saints anciently, contained many promises of earthly blessings. Israel, his chosen people, when faithful, enjoyed national independence and great temporal prosperity, because they were willing to be instructed by him in all their affairs.

The ministers of God in those days were looked upon as teachers of both temporal and spiritual things, and they were very successful when their advice was taken, as God gave them much wisdom and foresight, qualifying them, in every way, for the work. There was no real interest of man, when the people were guided by revelation, but had, in its time and season, the attention of the Divine Father. When faithful and obedient, it did not enter into the thoughts of God's people that he should be limited in his jurisdiction over them by saying, "God's servants may teach and regulate strictly religious matters, but we, without him, will set up, by election or otherwise, such men as we choose to take care of our temporal concerns." When they were rebellious they sometimes tried to substitute their own wisdom, but the experiment always ended disastrously. The God of Israel was formerly, among his people, the acknowledged source of wisdom in regard to social, religious and political affairs; all society was regulated by his instructions and Spirit, and as they were willing, so were the people blessed. There is no perfect way but the Lord's, and he alone can tell the people how to adjust and regulate all their conflicting interests, and establish peace on earth and good will among all men.

We look forward to a time of general harmony, the Scriptures promise it. But how can it come to pass unless God reveals the means? We need a religion taught by revelation, and administered by divine power. It may be said that Jesus did not set up a temporal system, which is true, but

the Jews were then in subjection to a strong power, in consequence of their disobedience, and the time had not arrived for their emancipation from the yoke of their enemies. His instructions, however, and those of his Apostles, were often given in regard to temporal things. And had the work prospered and continued, which he was the means of establishing, a temporal power would have been the result in connection with the spiritual, as the happiness of man cannot be secured without a combination of all his interests, and a holy and just administration thereof.

Let us look at the condition of Christendom, throughout all of which disaffection and misery abound; there is division everywhere, in every phase of society, every one selfishly seeking to accomplish his own purposes, with out regard to his neighbor. The present condition of things literally fulfills the prediction of the Apostle Paul (2 Timothy iii, 1—3), when he said: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good." All observers realize that the above quotation depicts faithfully the present state of society. This fact is acknowledged by Cardinal Manning, in the concluding words of an address, lately delivered, on modern society. He said:

> Luxury and hard-hearted refinement, softness and squandering, licentious amusements and immoral spectacles, religious indifferences and religious controversies, the apathy of parents and the disobedience of children, the lawless separation of those whom God has joined together, the desecration of home and the unchastened indulgence of self-will—these things, like the leprosy in the wall, are eating away the life of the people and bringing down society in ruin.

The foregoing agrees with our observation and understanding of the present state of modern Christendom. Religious feeling is rapidly disappearing and, notwithstanding the money and learning connected with its administration, it is only a powerless form and cannot be exerted to arrest either the moral or material downfall of the nations. In temporal matters the present unsatisfactory relations existing between men, resulting too often from selfishness and greed, sustained by wealth on the one hand, and ignorance and envy, embittered by a consciousness of helplessness in the struggle against capital, on the other, is but the beginning of trouble, and the cause of much suffering and destitution. It is surely evident that, with the constant, universal and systematic process now going on, of subjecting labor to capital, by degrees, forcing the working classes to financial ruin, a wisdom greater than man has manifested is needed to regulate public affairs.

Over supply in the market creates competition, and selfishness in those whose wealth enables them to control the market, encourages it. Its sure result is the gathering of wealth by the wealthy, and the impoverishment and enslavement of the poor. The honest and industrious laborer is worthy of his hire, which should be a comfortable living for himself and family, and the market value of everything produced by labor should be regulated on that basis. Competition is a curse, because it forces products and merchandise upon the market without regard to its true value, and the laborer has to suffer for the undue reduction. The working classes themselves have been under the impression that competition benefits them, but how can that be possible if the reduction in what they buy comes out of their own wages? Competition benefits only that class that consumes without producing, and that class needs it least and certainly should not have it at the cost of the laborer.

According to the spirit of the times, as the markets of the world are filled, competition will become more excessive and determined, resulting eventually in the complete demoralization of the laboring classes and the total destruction of existing society. Capitalists may say, "We are compelled to compete to find customers, and to compete successfully we must reduce wages." That is true, and it is a fearful fact, looking forward to its consequences. It is one of the most appal-

ing truths affecting the social condition of the nations of modern times, as from the destructive effects of which there is no escape, by man's wisdom, to which they voluntarily restrict themselves. It is the legitimate outgrowth of selfish human government, and always has been an active agency in the destruction of human systems. Competition has existed between merchants, manufacturers, farmers, etc., the evil effects of which are before us. Nations have fairly entered into competitive strife, and those who lack energy, capital, skill, or local advantages, will first become poor, and then an ever increasing population, with over-stocked markets and diminished labor, will rise *en masse*, and bring about a radical change in the relations of men and nations. In all this we see the necessity of one universal divine government, with wisdom to comprehend all the conditions under which mankind are placed, in every clime, with power to reconcile every conflicting interest and make the abundant blessing of the Almighty available for all his children. If we are all the offspring of God can we believe that he is pleased with a state of things that necessarily places class against class? Surely not. But we find ourselves under conditions brought about through lack of divine government, for which there is certainly a necessity, and which alone can bring permanent relief. An exercise of reason leads us to the conclusion that God, who doeth all things well, is able to and should instruct us. And our utter lack of wisdom to correct the evils existing in society should make us humble and willing to receive his help. The world is in a state of rebellion against God, and is suffering the consequences; yet the people are being deceived by false teachers into believing all is well. They have not the benefit of his wisdom and power, because the constitution of society in the very nature of it prevents the execution of his purposes.

[TO BE CONTINUED.]

CORRESPONDENCE.

Upsala, Sweden, Feb. 19, 1879.

President Wm. Budge.

Dear Brother,—In regard to the latter-day work, it is prospering in this country in defiance of the efforts of our enemies to stop it. In this Branch, within the last three and a half months, our brethren have had fourteen notifications to appear before the Kyrkorad (church council), for speaking in public. For non-appearance the first time the fine is only one krona (27 cents), hence we think it best not to attend, thus avoiding the warning, and the fine is so small that it is never collected. For disregarding the second notification the fine is five kronor, and the person summoned is brought in by the police, hence we attend by compulsion, and receive the warning, but never promise to stop our labors as messengers of the truth. One of our brethren has been notified to answer before the civil authorities next Thursday, for not heeding the warning given by the kyrkorad. It is, however, the general opinion that he will clear himself, as he cannot be proven guilty of the offence.

Since the beginning of last October, thirty-four have been added to the Church in this Branch alone.

Elder C. M. Bergstrom, one of the late missionaries to Sweden, in company with one of the native Elders, made a five weeks' tour into the country. They were met with every mark of respect, held thirty-three meetings, baptized fourteen persons, and many more are about ready to join the Church.

You will understand from the foregoing that, in this part of the country, both Saints and sinners are alive, but it might be also said that the former possess sufficient vigilance to ward off the evil designs of the latter. Thanks be to God.

May the blessings of heaven attend you, is the continual wish and constant prayer of your fellow-laborer,

L. M. OLSON.

Lerwick, Shetland Islands,
Feb. 24 h, 1879.

President Wm. Budge.

Dear Brother,—The inclosed is a very small affair, but as it is the first notice that I have observed in the papers of our labors in these parts, I take the liberty of forwarding it to you. It is from the *People's Journal*, published in Aberdeen, which some friend forwarded to me.

I am still angling—very appropriately so. When I think I have got one or two and make the attempt to draw them in, off they go again. One day I may be inspired with expectation, the next all seems a total blank. Did I not know that the work is the Lord's I should at times feel discouraged. There appears to be an unrelenting influence at work on the minds of the people against the truth that I never experienced in any other, that strains my faculties and faith to the utmost tention, and I dare not relax for a moment, requiring all the humility and prayerfulness I can exercise. Still my faith is that, from their origin and being so unmixed, could we only start a few over the "dyke," as they say here, a great many would flock after.

I had the notice of our meetings printed on the tracts last received, also on some sent me from Glasgow, and have about 300 of them in circulation.

The past week has been very stormy. I did not get to the west side of the island. I visited the little valley of Brindister Ness, leaving tracts at every house, save one who would not receive one. The villiage of Sound, near by, I visit in the evenings. The people there have promised to open a house where all can meet next Wednesday evening. I had a full attendance at our meeting last evening.

With much respect to yourself and associates.

Your brother in the Gospel,
H. FINDLAY.

VARIETIES.

FAITHFUL UNTO DEATH.—A shepherd drove part of his flock to a neighboring fair, leaving his dog to watch the remainder during that day and the next night, expecting to revisit them the next morning. Circumstances prevented his returning home till the morning of the third day. His first inquiry was whether the dog had been visited. The answer was "No." "Then he must be dead!" replied the shepherd, with a tone and gesture of anguish; "for I know he was too faithful to desert his charge." He instantly repaired to the heath. The dog had just sufficient strength remaining to crawl to his master's feet and express his joy at his return, and almost immediately after expired. "Be *thou* faithful unto death."

PLEASURE FOR A CHILD.—Douglas Jerrold wrote thus pleasantly of child-life: "Blessed be the hand that prepares a pleasure for a child, for there is no saying when and where it may again bloom forth. Does not almost everybody remember some kind-hearted man who showed him a kindness in the days of his childhood? The writer of this recollects himself, at this moment, as a barefooted lad, standing at the wooden fence of a poor little garden, in his native village, where, with longing eyes, he gazed on the flowers which were blooming there quietly in the brightness of a Sunday morning. The possessor came forth from his little cottage; he was a wood-cutter by trade, and spent the whole day at work in the woods. He was coming into the garden to gather flowers to stick in his coat when he went to church. He saw the boy, and breaking off the most beautiful of his carnations, which were streaked with red and white, he gave it to him. Neither the receiver nor the giver said a word, and with bounding steps the boy ran home. And now, here at a distance from that home, after so many events of so many years, the feeling of gratitude which agitated the breast of that boy expresses itself on paper. The carnation has long since withered, but now it blooms afresh."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MARCH 10, 1879.

A PROGRESSIVE BUSINESS ASSOCIATION.

—o—

Bear Lake County, Idaho Territory, is on the northern boundary line of Utah, and comprises a very fine tract of country, known as Bear Lake Valley, deriving its name from a beautiful, placid sheet of water situated in that locality. The settlers are Latter-day Saints, with but few exceptions, and the chief town, being the county seat, is named Paris. In its ecclesiastical capacity that part of the country is known as the Bear Lake Stake of Zion.

We have had the pleasure of perusing a letter from Bishop Robert Price, of Paris, which gives a clear idea of the character and growth of an industrial institution that has been established there, with a view to the general enhancement of the material interests of the people. The communication is dated January 23rd. He says:—"We have just concluded stock-taking, and held an annual meeting and election. A dividend of 12 per cent. for the last half year, was declared, after taking out the tithing. In taking stock we reduced the price of our cows to 22 dollars and 50 cents each. We also made a considerable reduction in tools, furniture, farming implements, dairy apparatus and other articles that perish with use.

"Our capital stock, at this date, amounts to 19,333 dollars. We have invested, of this amount, in buildings and improvements, 11,892 dollars; in cows and oxen, wagons, horses, agricultural, tannery, shoe factory, dairy tools, utensils, and mercantile goods, nearly 7,441 dollars more. We have, with this means, accomplished, during the past year, the following results, given in round numbers:—

Paid out in wages for farming and cheese-making, including haying and freighting	$3,500.00
Paid out in wages at the shingle mill	1,000.00
" " " shoe shop	2,200.00
" " " tannery	1,500.00
" " " freighting	2,500.00
" " " store, and managing expense ...	2,000.00
Total	$12,700.00

Amount of retail business done in boots and shoes ...	$6,500.00
" " " " harness	500.00
" " " " merchandize ...	35,000.00
Manufactured 36,000 lbs. of cheese, at 15 cents ...	5,400.00
Raised 3,500 lbs. of pork, at 10 cents	350.00
" 650 bushels of oats	320.00
Manufactured of leather	3,900.00
" shingle and lath	1,500.00
Butchered and sold of beef, 25,000 lbs.	1,500.00
Total	$54,970.00

"It seems almost incredible that these results could be attained with our limited capital, but I have taken particular pains to trace these items out, and they are reliable. We have declared a dividend for the year of 20 per cent.

"The number of regular hands employed during the season is between thirty and forty, but we find employment for many more at intervals during the haying and freighting times.

"Our ledger has the following showing in relation to the source from whence the profits were derived :—Tannery, 295 dollars and 12 cents; shoe shop, 68 dollars and 52 cents; shingle mill, 398 dollars and 33 cents; farm and cheese factory, 1,312 dollars and 82 cents," besides the profits made by the mercantile store.

It is proper to observe that a bye-law of the institution provides that only one-half the dividends arising from the business shall be drawn out by the shareholders, the other half remaining to be credited to the owners on their capital stock, excepting in the case of parties who hold 400 dollars of stock, they being required to draw the full amount of their profits. The leaving of one-half the profits in the concern is a measure adopted for the purpose of increasing the aggregate amount of capital, and consequently for extending its operations, in opening up new branches. The reason for those holding a stated amount being, on the other hand, required to draw out the full extent of their dividends, is to avoid the contingency of one or more individuals obtaining an overbalancing degree of power in the association, which would curtail the true spirit of co-operation. The genius of the institution looks to the benefit of the whole community, instead of limiting it to a few.

It may be considered that an annual profit of 20 per cent. on capital invested is a rate altogether too high. Under some circumstances this view would be very just, but the main reason has been to offer an inducement to the whole people to step forward and identify their interests with those of the institution, and grow with its growth. And when those profits, by a general and genuine interest in co-operation, are diffused widely among the people, they are the beneficiares, and no one is wronged. This has been deemed, under the circumstances of the past, a wiser policy than to reduce the rates of profit by a reduction of the prices of the goods and products, which, we learn, are as moderate as elsewhere.

We were somewhat surprised to learn, from Brother Price's communication, that an effort was made, at a meeting he refers to, a few of the share-

holders, to obtain a decision to hereafter draw out the full amount of the dividends, instead of letting half remain on capital stock account. If such a movement had been successful, the institution would be crippled in its operations, the capital being now too small to meet the wants of a growing community. Besides, a sum of money invested in an institution that brings an annual profit of 20 per cent., is much more valuable than the same amount in hand. But the most cogent reason against such action is the necessity for every Latter-day Saint being imbued with the true spirit of co-operation, giving a desire to see its principles and effects extend in the community.

The co-operative institution in Paris, Idaho, had its commencement only about six years ago. At that time it merely consisted of a store, opened for the sale of general merchandise. Such stores are, however, of themselves, of comparatively small value to the communities where they exist, creating but a small amount of labor, owing to being, for the greater part, the mere dispensaries of imported goods, manufactured at a distance. This being the case the store was made the auxillary to the establishment and keeping alive of home industrial, labor-creating branches. The several departments which have grown out of the mercantile centre, or nucleus that was formed, are enumerated in Bishop Price's statement. Those home industrial branches are the sources from which benefit is directly derived by the public in general. This is on account of their labor-creating capacity, as, for instance, witness the fact of 12,700 dollars being paid out for wages. True, 2,000 dollars of this sum appears as if paid out for current labor expenses of the store, but this is really not the case, that amount including wages paid for labor in the supervisory management of the whole institution, including all of its branches, only about 1,000 dollars having been paid out during the year as actual labor expenditure directly incurred by the mercantile store, leaving the balance of labor created, to the value of in the vicinity of 11,700 dollars, following as a direct result of home industry.

The institution is, as near as can be, conducted on a cash basis, the reduction in the price of the dairy cows, in the valuation of stock, being applied with this view, the price of those animals in that part of the country, having somewhat depreciated during the year. The same object caused a reduction in the estimated price of tools and implements, to provide against a lowering of value as the natural result of wear and tear. True, money being somewhat scarce, those who perform the work are not paid in that commodity, being remunerated by receiving orders upon the institution, in understood proportions upon the several departments, this paper being a convenient medium of exchange as it is promptly paid on presentation. The wages paid to the employees are liberal, giving, both in regard to amount and quality, general satisfaction. The labor created and the profits made from the home industrial branches are a clear gain to the community. Even if they were merely self-sustaining, without giving the profits that have resulted, yet they would be an undisguised blessing to the people. But the fact of their being profitable, demonstrates that home industries can be successfully conducted, even in places remote from large business centres. In fact it is most clearly indicated that the principles of co-operation, administered in its true spirit, can, providing the people are willing, and consistent with their own welfare, be universally adopted by a community of Latter-day Saints.

The Paris co-operative institution is under the direction of a general superintendent, whose supervisory management extends to every branch, each department having also a superintendent, who is responsible for the judicious conduct of that which is placed under his care. The policy of the institution is to extend the sphere of its usefulness by inviting the people to take stock, that the capital may be increased and thus new branches of industry be included within its scope, the resources being increased also by the addition of one half the profits accruing to those holding shares to the value of not more than 400 dollars, as previously stated.

CO-OPERATIVE INSTITUTIONS.

We place before our readers, in this issue, a statement of facts in relation to one of the numerous co-operative institutions in Zion. It should be especially interesting to the Saints in these lands, in view of the complicated, unsatisfactory and gloomy condition of affairs now existing in the world, in reference to commerce and general industry. It will give them some idea of the means by which those disastrous conditions can be avoided in the gathering place of the Church, and of the genius of the institutions connected with it, established for the general well-being of its members. It will be seen, at a glance, that the direct tendency of such business associations is to the avoidance of the labor and capital conflicts that are distracting this and other nations, and causing want, destitution and woe to prevail among the masses. Their influence and operations will produce a solution of those gigantic issues that are causing great "perplexity of nations."

Of course the co-operative institutions in the Stakes of Zion are yet in their incipiency, compared with the system that will eventually prevail. But, step by step, the people are progressing, and however slow may be the onward march, a continuance upon the proper path will inevitably lead to the reaching of the desired goal. Those who gather should carry with them a determined disposition to aid in every good work that will tend to the general welfare of the community, not merely to aim for the attainment of individual gain. Those who emigrate to Zion with any other object than to build up the kingdom of God, will be likely to become disappointed, because they will not be in possession of the Spirit of the Lord. We are convinced that the time is approaching when the distinction between mere professers in the service of God, and those whose whole souls are engaged in it, will become more and more marked. This being the case, those who emigrate, if they desire the gathering place to be a Zion to them, should carry with them the spirit of Zion.

The evidences that the work of the Lord is progressing both temporally and spiritually, should fill every honest heart with gladness, the signs being premonitory that the day is not far distant when "the meek shall inherit the earth."

LONDON CONFERENCE.—A Conference will be held at Victoria Hall, Archer Street, Notting Hill, London, on Sunday, March 23rd. There will be a meeting

of the priesthood, beginning at 10.30 a. m. The general meetings will commence at 2.30 and 6.30 p. m.

Apostle Orson Pratt, President William Budge and other Elders from Utah will be present.

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—— The circumstances attending the closing scenes of the mortal life of Charles Peace, who was executed, for murder, at Armley gaol, near Leeds, Feb. 25th, are most abhorrent, to the consistent mind, especially from a religious standpoint. He was one of the most diabolical and depraved criminals that has ever appeared in England, the record of his career of murder and robbery being more like the ingeniously woven plot of a low-class novel, than a narrative of occurrences in a life of realities. Notwithstanding this, among his last words, uttered a few moments before being launched into eternity, were, "Good bye, and heaven bless you all, and may you all come into the kingdom of heaven at last, as well as me." This man died, if his expressed hopes were sincere, under a most delusive impression. He had been deceived, by professed ministers of the Gospel, into the fallacious idea that all that is necessary to entitle a mortal, when he steps from or is ignominiously hurled out of this existence, to dwell in eternity with the redeemed, is merely to believe in the merits of the Savior. No wonder the Apostle Paul predicted that in the "latter times" there should be a departure from the faith, "giving heed to seducing spirits and doctrines of devils." Those curious to know one of the most conspicuous among those doctrines have but to turn to James 2nd and 19th—"The devils also believe and tremble." The doctrine of mere belief, especially for cornered-up criminals, whose lives have been blackened with the vilest deeds of infamy, is a "salvation made easy" process, concocted to meet a popular want. The wicked invite and demand a soothing, delusive snare that will lull them to sleep with the belief that they can go on pandering to the lusts of the flesh, and, when convenient, on the ordinary death-bed, or on the scaffold, cast all their sins upon Jesus, and be ushered into his presence after death. The people, "having itching ears," as the Apostle Paul put it, have heaped unto themselves teachers that tickle their organs of hearing.

The Lord is growing impatient with such stultifying, oily deceptions, and especially with the mercenary propagators of such damaging hallucinations. And he will soon salute the senses of the inhabitants of the earth with deep thunderings that will startle them. Their ears shall tingle with the loud roar of the artillery of heaven, their eyes be dazzled with the flash of the vivid lightning, while the earth will reel with convulsive vibrations. He has spoken it; and that He will, in due time, demolish the deceivings and hypocrisies by which the world is held in chains of darkness, that the light of truth may illumine this fair creation.

The very thought that a person of such a blackened nature as that of Peace, whose course of life was an almost unbroken career of plunder and robbery and whose hands were red with the blood of his fellow-creatures, could be made

fit, by what is termed death-bed repentance, to dwell in the society of the Holy Redeemer is most repugnant to every feeling of our nature. We repel such an idea with loathing, and say, in the language of scripture, "No murderer hath eternal life abiding in him."

—— The Russian Plague, or "black death," is, according to the most authentic reports, still spreading. The Russian authorities are suppressing, as far as possible, information relative to the true situation. It is stated that whole villages are depopulated in south-eastern Russia, on the left bank of the Volga, and that the bodies of the dead lie unburied on the streets. In their investigations the Austro-German sanitary committee are meeting with strong opposition from the Russian officials. In regard to the possible spread of the dreadful malady to England, the Sanitary Record says:

"It is hardly possible that if plague should appear in the Levant (it is already reported to have broken out in Thessaly, we shall escape importations of the disease, and this not merely by way of the sea route, but also by way of the Continent. Since the last prevalence of plague in the Levant, about fifty years ago, the whole condition of trade between this country and the Mediterranean and between Western and Eastern Europe, has been changed. By the intervention of railway traffic, Eastern and Western Europe are now closely linked together, and infectious diseases current in the one are practically so in the other. By steam navigation the facility and frequency of communication between this country and the Continent generally and Syria and Egypt have enormously increased, and the liability to importation of infection proportionately augmented."

The latest news upon the subject is to the effect that the dreaded disease had appeared at St. Petersburg, causing much consternation in that city.

A Startling Phenomenon.—Pointing prophetically to the situation of affairs immediately preceding the end, the scriptures say (Acts ii, 19), "And I will show wonders in heaven above, and signs in the earth beneath." The York *Herald* publishes the following:

"On Monday morning, Feb. 24th, shortly before three o'clock, many of the citizens of York were aroused from their slumbers by hearing what appeared to be a heavy peal of thunder, accompanied by the shaking of windows, and as some supposed, the movement of their beds. From what we have been able to gather from the police and others who were out at the time, the sound was preceded by the appearance of a pear-shaped ball of fire in the northern heavens, which travelled slowly downwards towards the horizon, and emitting scintillations and a light of great brilliancy, almost equal to that of day, so great indeed that it is said the smallest print could have been read. The light having disappeared, a sound, described by some as resembling the discharge of heavy cannon, and by others as that of the rumbling of distant thunder, was heard; but in all cases it seems to have been sufficiently violent to rattle windows, etc., and to have raised various speculations as to what could be the cause, some ascribing it to an earthquake, others to lightning, while others who saw the meteor set it to the account of that unearthly visitor. We may add that the sky was beclouded at the time, and that snow began to fall almost simultaneously with the phenomenon."